UNITARIAN MONTHLY

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THE UNITY OF RIGHTEOUSNESS.

UNITARIAN Christianity is a gospel of Righteousness. Jesus sets this in the first place: "Seek ye first the kingdom of God and his righteousness; Righteousness is the Gospel; it is Religion. Righteousness towards God and towards man, sum up the whole of human duty, for it includes everything; brotherly affection towards man; devotion, worship, love, and obedient service to God. Righteousness unites man to man and man to God. It makes enemies into friends and binds the nations together as one. It destroys class antagonism; it harmonises the interests of business and commerce; it turns selfish scramble into mutual help; it establishes confidence, inspires faith and trust; it is a great uniting power. He who desires to do right to his fellow man knows that it is that which will promote his neighbour's good. It blesseth him that gives and him that takes; it draws giver and receiver together. When all men and nations seek to do right to each other there will be universal Brotherhood and the kingdom of heaven on earth. God is absolute Righteousness. By doing the right, man is in agreement with God—in unity with,—at one with—Him. This gospel of Righteousness means that God will do what is Right—what is for the good, for the ultimate happiness of every human soul,—that——

Not one soul shall be destroyed
Nor cast as rubbish to the void,
When God hath made his work complete,

and that all men without exception will be drawn into union with Him. Righteousness is Love. It is the influence that attracts with magnetic force; it is the law of moral and spiritual gravitation. William Penn found it so with the Indians, and Jesus with the the outcasts, and by it God will draw all men unto Him.

M.B.

Notes and News.

PLEASE NOTE: The Editor's full Postal address is now 470, NARBOROUGH ROAD, BRAUNSTONE, LEICESTER. Unless "Braunstone" is included in addressing correspondence there is a delay of a day in delivery.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

Glorious weather prevailed in London during the Whit-Week meetings, and there were good attendances at the Unitarian assemblies. Dr. Frothingham's sermon on Tuesday evening at Highgate was a splendid deliverance on the Unity of Man; Dr. Jack's Essex Hall lecture on "The Lost Radiance of the Christian Religion" was a masterly exposure of the disastrous result of orthodox corruptions of the original gospel; the four speeches at the Public Meeting on Wednesday evening were great, that of Miss Drummond especially; and Dr. Russell's narrative of the development and realisation of Prohibition in the United States, given at the Friday evening meeting of the Temperance Association was a most racy and thrilling story. These are only a few of the stirring things in a week which included receptions, luncheons, conversazione, and greetings from all quarters. A very successful week.

Special thanks and good wishes were passed to Dr. Copeland Bowie and Mr. Ion Pritchard on their retirement after many years of service. Dr. Mellone was welcomed cordially to his new post at Essex Hall; Mr. Sydney Jones, of Liverpool, was elected as the new President of the British and Foreign Unitarian Association, and Rev. J. Arthur Pearson as President of the Sunday School Association.

The Women's League, the Laymen's League, the Postal Mission, the Unitarian Historical, and other Societies had successful meetings, and Dr. Lionel Tayler succeeds Sir John Brunner as President of the National Unitarian Temperance Association.

We see that Rev. H. H. Johnson declares on the front page of the "Inquirer" that the moral life is not the highest life, and that "mere morality" has no religious significance. Surely he is in error. Is there anything higher than the righteousness of God, which is Love? and is not righteousness morality? We had thought that a belittling of the moral life as "mere morality" was foreign to the Unitarian conception of the spiritual universe.

Count Bethlen, Prime Minister of Hungary, has sent a special letter of thanks to Rev. F. Hankinson, British Unitarian Minister, for the work he has done for the relief of poor Hungarian refugees at Budapest.

The South Cheshire Unitarian S.S. Union held its Annual Conversazione at Gorton on April 23, when Rev. Dr. McLachlan gave an address.

Ten new members have been enrolled at Wakefield Unitarian Chapel.

A memorial tablet to the late Rev. Peter Dean has been unveiled at the Walsall Unitarian Church.

The 71st Annual Meeting of the London District Unitarian Society held at Essex Hall, April 29, was well attended, and it was reported that there is a strong desire amongst young people for the establishment of a "League of Young Unitarians."

Rev. J. H. Weatherall, of Essex Church, London, was the preacher of the Annual Sermon for the American Unitarian Association, at Boston, Mass.

At the Stockport Unitarian Church twelve young people have been received into membership at a special dedication service.

The 75th Annual Meeting of the Western Union was held at Bridport, May 5th, with Rev. Dr. R. F. Rattray, of Leicester, as special preacher.

The Annual Meeting of the S.E. Wales Unitarian Society was held at Trebanos on May 2nd, when it was reported that a Women's League Bazaar had realised £200 for the Subvention Fund for the augmentation of ministers' stipends.

Many Chapters (branches) of the Unitarian Laymen's League have been established and the movement is going strong.

MINISTERIAL CHANGES: Rev. J. Horace Short has had farewell presentation on leaving St. Helens, and been welcomed to his work at Blackfriars, London; Rev. Kenneth Bond is appointed to the Unitarian Church at St. Helens; Rev. and Mrs. H. E. Haycock have received public farewell and presentations on leaving Urmston, and Mr. Haycock is appointed minister at Chorlton, Manchester, Mr. John Begg, of the Unitarian Home Missionary College, is appointed to the Colne Free Christian Church; Rev. J. L. Phelps, of Holywood, Co. Down, has accepted appointment to the Pendleton Unitarian Church, Manchester; Rev. Dr. Rattray, of Great Meeting (Unitarian) Chapel, Leicester, is appointed acting Principal of the new University College, Leicester.

WHO IS A BRAVE MAN?

WHO is a BRAVE man, who?
He who dares defend the right
When right miscalled wrong;
He who shrinks not from the fight
When weak contend with strong;
Who fearing God, fears none beside,
And dares right whate'er betide:
This man hath courage true.

Who is a FREE man, who?
He who finds his chief delight
In keeping God's commands;
He who loves whate'er is right
And hath to sin no bands,
From every law but one set free,
The perfect law of liberty
This man hath freedom true.

Who is a NOBLE man?
He who scorns all words or deeds
That are not just and true!
He whose heart for suffering bleeds,
Is quick to feel and do;
Whose noble soul will ne'er descend
To treacherous act towards foe or friend;
This is a NOBLE man.

—Selected.

Unitarian s and the Press.

AMONG other departments of public service Unitarians have taken no small share in the work of the public Press. Charles Dickens, who was a member of the Little Portland Street Unitarian congregation, London, was the founder and first Editor of the "Daily News"; and now in the celebration of the centenary of "The Manchester Guardian" we are reminded that Mr. John Edward Taylor, a Manchester Unitarian, was its founder, that his son succeeded him as its Editor and Proprietor, and by this son's desire his cousin, Mr. Charles Prestwich Scott, became Editor (1871). and ultimately proprietor, and his jubilee as Editor has been commemorated, Tuesday, May 3rd, conjointly with the centenary of the paper, by a complimentary dinner to Mr. Scott, attended by 500 guests, including Lord Derby, Lord Robert Cecil, Sir John Simon, Mrs. Fawcett, Mrs. Philip Snowdon, and other notabilities. Thus has the "Manchester Guardian" been from its very beginning in the control of members of a Unitarian family, Mr. Scott being nephew of its founder. Tributes to Mr. Scott and the character of his great newspaper have poured in from all parts of the world, including —from the King, the Prime Minister, various statesmen of foreign countries and Dominion Premiers. An American newspaper describes the "Manchester Guardian" as "the foremost newspaper in the world"; Lord Bryce declares that "no newspaper in the English-speaking world has a more stainless record"; Mr. Arnold Bennett says, "there is no paper equal to the 'Manchester Guardian' in the world"; and nearly all who sent congratulations testify to its sanity, decency, sincerity, loyalty to fact and truth, its fairness, its independence. Lord Robert Cecil said that if a newspaper has to be conducted by Mr. Scott "it must preach righteousness, for he can preach nothing else." Those words are a fine testimony to high character. We do not say that the wholesome influence and the commanding moral character of that great newspaper is the result of Unitarianism or that it is not, but we will say that these qualities fill us with a pardonable pride in that notable family of journalists, the Taylors and the Scotts, who by uprightness and integrity in a profession that is full of temptations to many, have honoured their Unitarian connection by the fine example they have set before the world.

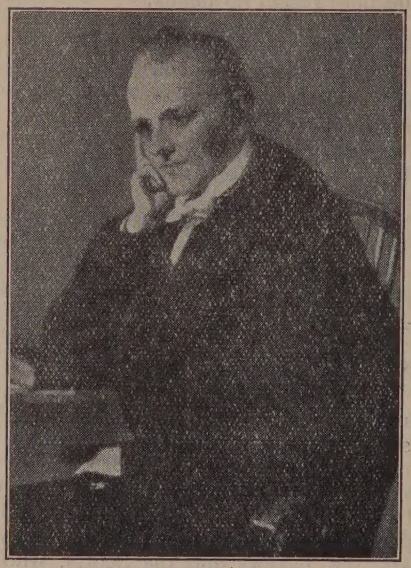
ST. DUNSTAN'S.

The Sixth Annual Report of the St. Dunstan's work for blinded soldiers just issued by Sir Arthur Pearson, reveals a wonderful amount of philanthropic accomplishment. Illustration showing the men in the workshops learning carpentry, basket making, mat making, and various useful occupations are included in the book, also pictures of several convalescent homes. There are now 1,772 names on the books of St. Dunstan's, 106 new comers were admitted during 1920, and in the year 305 blinded soldiers completed their training and were set up in the occupations they had mastered. More than 1,200 men are already established at work.

Blinded soldiers are also trained as teachers and instructors of the blind. Some are expert masseurs engaged at hospitals and elsewhere. The work of St. Dunstan's covers the British Empire. Amongst the blind men trained are 63 Canadians. 70 Austraians, 10 South Africans, 20 New Zealanders.

Greater financial support is needed to meet expenses, such beneficient work is worthy of all possible help. Headquarters. St. Dunstan's, Inner Circle, Regent's Park. London, N.W.1.

John Fielden.



THE British and Foreign Unitarian Association, through the Lindsey Press, is publishing a series of valuable eight-page biographical tracts on " Unitarian Social Reformers," price 2d. each, with portrait. It is a worthy enterprise, and serves well to remind all whom it may concern that Unitarians have been always active in promoting the betterment of industrial and social conditions and ameliorating the lot of the poor. It is surely the natural and logical outcome of their faith in the Brotherhood of Man. The first of the series was " William Rathbone, of Liverpool "—whose philanthropy manifested itself in many practical ways in improved sanitation, the organisation of sick nursing, the founding of Liverpool University, also the University College of North Wales at Bangor, intermediate Education, Poor-Law Reform, Etc. (See also, "William Rathbone, a Memoir," by Eleanor F. Rathbone, —Macmillan and Co.).

The second of the series selected is, " John Fielden," who is less widely known than William Rathbone, but who was equally zealous in public service and successful in accomplishing much for social and industrial improvement in the condition of the people.

John Fielden was born 1784, and was the son of Joshua Fielden, a quaker Tory, of Edgend Farm, near Todmorden, who set up business as a cotton spinner. John was limited in his early education to a village school, " and at the age of ten was put to work with his brothers and sisters and other child workers in his father's mill. In time he became the chief of the firm of Fielden Brothers with branches in Manchester, Liverpool, and New York, and the firm had " a reputation for sound finance and honest cloth." John Fielden and his brother opened a Sunday School in 1803 to teach the children employed in the factories, reading, writing and arithmetic, and for 12 years he superintended three schools having a total of 700 children. He established a day school ; for thirty years he toiled hard to secure shorter hours of labour in factories by the promotion of a Ten Hours Bill ; published a book " The Curse of the Factory System " ; became Member of Parliament for Oldham, and secured the passing of the Ten Hours Bill in 1847. More about his efforts can be read in the tract under notice, and still further particulars in Dr. McLachlan's book " The Methodist Unitarian Movement."

John Fielden was originally a Quaker, but when the Cookites had seceded from the Wesleyans, 1806, and formed a Unitarian Society at Todmorden John Fielden was attracted to it and joined it. A Meeting House was erected but owing to financial difficulties the trustees asked to be relieved of their responsibility and John Fielden bought the Chapel, school, burial ground, books, furniture, and all belongings, and paid the salary of a regular minister who was also schoolmaster. In this building he provided a week-day school for 100 children and paid the salaries of the teachers. The Chapel was built for " religious worship of one God in one person." After long years of effort for factory reform John Fielden died, May 29th 1849.

The following report of a speech of his in parliament, 1833, contained in Dr. McLachlan's book reveals much of Fielden's character : " The noble lord, the Chancellor of the Exchequer . . . . admits that there is very serious distress amongst the handloom weavers, and says it is caused by competition with the power-loom, and cannot be removed. . . Are my poor distressed handloom weavers to rest satisfied with being told that they are suffering severe distress which cannot be removed because they have to compete with the power-loom? If I thought power-looms were the cause of the distress (I and my partners have nearly a thousand of them), and it can be shown that they cause the distress, I should like to see them broken in pieces to-morrow. But this is not the cause, for anything calculated as machinery is to facilitate and increase production is a blessing to the people, if the things produced be properly distributed, and it is the duty of the Legislature to cause such a distribution to be made ; and if I were of the opinion that the relief could not be effected by the Legislature, I would take my hat and walk away, and never come within the walls of St. Stephen's again. The labouring people are in deep distress, there is a cause for it, and if the King's servants cannot find remedy for it, they

are not fit to fill the benches they occupy in this house."

In 1865, John Fielden's three sons built a beautiful Gothic church at Todmorden at the cost of £50,000 in memory of their father, and turned the old Chapel into use for Sunday School and other institutional purposes, and made all over under trust to the Unitarian Congregation..

In April 1875, a bronze statue of Fielden was erected in Todmorden by public subscription, at the cost of £1000, defrayed by the factory operatives of this country.

We would urge upon our readers the duty of supporting the praiseworthy efforts of our head publishing Association by purchasing copies of these tracts. Too little is known of the contributions of prominent Unitarians to the cause of social progress. We can imagine that each of these tracts can be used effectively as most interesting subjects of discussion for adult classes, and for various literary, debating and political week evening institutions which have their programmes to make in advance for their next winter season. They are also good subjects for a series of biographical sermons from the pulpit in connection with which a stock of the tracts might be available to purchasers at the close of service. This is a hint to ministers who may thus help greatly in promoting wider acquaintance with our Unitarian literature

For the Children.

By Rev. H. FISHER SHORT.

A LEGEND OF A LAZY LUMP.

If you have to do a job,
  Do it now!
Putting off makes young heads throb,
  Therefore do it now!
Jobs and tasks, if left undone,
Rob the day of all its fun,
On your errands early run,
  Go and do them now."

"It's an ill wind that blows nobody good." Tommy Gee chuckled to himself as he repeated the old tag. He had never heard of the "curate's egg," but he would have agreed that even a coal strike is "good in parts." He was a "lazy lump"—so his mother said—and the one skip of coal he had to get in from the coal-shed was the bane of his indolent life. The coal strike was the cause of much inconvenience and more anxiety to Tommy's mother; but, like the "rising of the sun of York," the cleanly-swept coal-house made the winter of Tommy's discontent glorious summer indeed. Because there was no coal to bring in, Tommy became light-hearted and gay, and went about whistling.

Alas, for Tommy, the glory of that summer was short-lived. Sorry for the sufferings of the village folk, the Lord of the Manor threw open a large piece of woodland from which they might gather fuel. Everybody in the village was more than grateful to Sir William—that is, everybody except Tommy Gee. When his mother broke the good news to him, he wasn't the least little bit happy. All the other boys and girls of the village fairly danced with delight at the prospect of roaming the wood and bringing home bundles of dry branches to keep the home fires burning. Not so, Tommy Gee. For him the sun was darkened, and his spirit was heavy within him. A score times a day his mother would enquire "Have you been for the kindling?" and a score times a day Tommy would give the peevish reply "Oh, there's plenty of time." And then, towards evening, his mother would change the enquiry to a command, "Now then, young man, off you go, before it's too dark, or we shall have no fire in the morning."

Knowing his mother meant business, he would sluther off to the wood, not exactly blessing the day he was born.

As the days went on his mother noticed that he wasn't looking "the thing," and when he lost the edge of his appetite she feared he was going to be ill. He was. A morning or too later he didn't come down to breakfast, and, when she went to his room, to find him in tears and complaining that he felt "poorly," she sent for the doctor.

When the doctor came downstairs he said: "Excuse me, Mrs. Gee, but Tommy seems thoroughly run down, which means that either you are letting him do too much, or he is fretting about something."

"Whatever could he have to fret about? As for doing too much, why, all he does is to fetch one bundle of firing from Sir William's, and he doesn't bring half such faggots as little Jimmy Giles next door. Jimmy is only half the size of Tommy, but you should just see——"

"Yes, yes," interrupted the doctor; "when does Tommy go to Sir William's?"

"As late as he possibly can. I am just dogging at him all day, and he wouldn't——"

"Ah!" the doctor again broke in; "I see what's the matter. Now keep him in bed to-day and to-morrow. To-day, give him nothing to eat, and only a little bread and milk for meals to-morrow; let him get up the day following, and, immediately after breakfast, insist on his fetching the firewood. Do that each morning afterwards, and he'll soon be as right as rain."

And so it was.

Instead of being allowed to make the day into a nightmare by fretting over the bundle of sticks, he knew he would have to fetch, he was bundled off as early as possible, with the result that soon he became as merry as a lark, and as fresh as paint.

Dr. Samuel Smiles on Character.

SAMUEL SMILES, the author of books on "Self Help," "Character," "Duty," "Thrift," "Lives of the Engineers," and other biographies, was born at Haddington, Scotland, 1812, died 1904 He became Editor of the "Leeds Times" in 1838, at the age of 26. Later, in 1845, he was appointed Secretary of the Leeds and Thirsk Railway. While in Leeds he was well-known to the Unitarians of Mill Hill Chapel. In 1854 he was appointed Secretary to the South Eastern Railway, but retired for literary work in 1866. His most popular book, "Self-Help" (1860) had an extraordinary success. It has been ridiculed as a treatise on the art of "getting on" in the world, and how to reach "success" in social position. Dr. Smiles in his preface to a revised edition (1866) alluded to this. He said: "In one respect the title of the book has proved unfortunate, as it has led some to suppose that it consists of a eulogy of selfishness, the very opposite of what it really is." In the book itself he says: "One way in which self-culture may be degraded is by regarding it too exclusively as a means of 'getting-on.'" "To regard self-culture as a means of getting past others in the world—is to place it on a very low level." (Chap. xi.).

There is a fine chapter (xiii.) on Character—The True Gentleman," in which he declares that "The crown and glory of life is Character. It is the noblest possession of a man, constituting a rank in itself, and an estate in the general goodwill; dignifying every station, and exalting every position in Society." "Though a man have comparatively little culture, slender abilities, and but small wealth, yet if his character be of sterling worth, he will always command an influence, whether it be in the workshop, the counting-house, the mart, or the Senate." "Colonel Charteris said to a man distinguished for his honesty, 'I would give a thousand pounds for your good name.' 'Why?' 'Because I could make ten thousand by it,' was the knave's reply."

"The true character acts rightly, whether in secret or in the sight of men. That boy was well-trained who, when asked why he did not pocket some pears, for nobody was there to see, replied, 'Yes, there was; I was there to see myself, and I don't intend ever to see myself do a dishonest thing.'"

"Robert Burns was once taken to task by a young Edinburgh blood, with whom he was walking, for recognising an honest farmer in the open street. 'Why you fantastic gomeral,' exclaimed Burns, 'it was not the great coat, the scone bonnet, and the saunders-boot hose that I spoke to, but the MAN that was in them; and the man, sir, for true worth, would weigh down you and men, and ten more such, any day."

In further illustration of the character of true gentlemen, Dr. Smiles quotes the brothers Grant. "William and Charles Grant were the sons of a farmer in Inverness-shire, whom a sudden flood stripped of everything, even to the very soil which he tilled. The farmer and his sons, with the world before them where to choose, made their way southward in search of employment until they arrived in the neighbourhood of Bury, in Lancashire.—They reached the village of Ramsbotham,—found employment in a print-works,—commended themselves to their employers by their diligence, sobriety, and strict integrity. They plodded on, rising from one station to another, until at length the two men themselves became employers,—rich, honoured, and respected by all who knew them.—The brothers Grant became widely celebrated for their benevolence and their various goodness, and it is said that Mr. Dickens had them in his mind's eye when delineating the character of the brothers Cheeryble. One amongst many anecdotes of a similar kind may be cited to show that the character was by no means exaggerated. A Manchester warehouseman published an exceedingly scurrilous pamphlet against the firm of Grant Brothers, holding up the elder partner to ridicule as 'Billy Button.' William was informed by someone of the nature of the pamphlet, and his observation was, that the man would live to repent of it. 'Oh!' said the libeller, when informed of the remark, 'he thinks that some time or other I shall be in his debt but I will take good care of that.' It happens, however, that men in business do not always foresee who shall be their creditor, and it so turned out that the Grants' libeller became a bankrupt, and could not complete his certificate and begin business again without obtaining their signature. It seemed to him a hopeless case to call upon that firm for any favour, but the pressing claims of his family forced him to make the application. He appeared before the man whom he had ridiculed as 'Billy Button' accordingly. He told his tale and produced his certificate. 'You wrote a pamphlet against us once?' said Mr. Grant. The supplicant expected to see his document thrown into the fire: instead of which Grant signed the name of the firm, and thus completed the necessary certificate. 'We make it a rule,' said he, handing it back, 'never to refuse signing the certificate of an honest tradesmen, and we have never heard that you were anything else.' The tears started into the man's eyes. 'Ah,' continued Mr. Grant, 'you see my saying was true, that you would live to repent writing that pamphlet. I did not mean it as a threat, I only meant that some day you would know us better, and repent having tried to injure us.' 'I

do, I do, indeed, repent it.' 'Well, well, you know us now. But how do you get on—what are you going to do?' The poor man stated that he had friends who would assist him when his certificate was obtained. 'But how are you off in the meantime?' The answer was, that having given up everything to his creditors, he had been compelled to stint his family in even the common necessaries of life, that he might be able to pay for his certificate. 'My good fellow, this will never do; your wife and your family must not suffer in this way; be kind enough to take this ten-pound note to your wife from me: there, there, now—don't cry, it will be all well with you yet; keep up your spirits, set to work like a man, and you will raise your head among the best of us yet.' The overpowered man endeavoured with choking utterance to express his gratitude, but in vain; and putting his hand to his face, he went out of the room sobbing like a child."

These illustrations accord well with the Unitarian saying: "Salvation by Character." Yes, by right conduct a man saves his own soul, keeps possession of himself, and is made secure from the pains and terrors experienced by evil-doers. He is saved from the hell of disorder and torment within, both in this world and in any other in which he is destined to live.

National Unitarian Temperance Association.

THE EFFECTS OF ALCOHOL

CONCERNING the effects of alcohol on the human body doctors differ. But those medical men who have made a special study of the subject and honestly investigated for themselves, are unanimously against its use as a beverage. Time was when the whole medical profession regarded alcohol as a food, as a good medicine, and prescribed its use both in health and disease. Many doctors still practise under the influence of the old ideas, and it has been a very unpopular thing in the profession until recently for any doctor t osay anything against the old medical customs. So when any of them declare that alcohol is a danger both in health and disease, it is a certain indication of conviction based on unmistakeable evidence. No doctor would go against professional prejudice and long accustomed public opinion unless compelled to do so by the irresistible force of truth. That being so, it is clear that when eminent medical men, on whom there is great responsibility on account of their position, make declarations against the use of alcohol, the truth is the more likely to be theirs than otherwise. What do some of them say?

Sir Lauder Brunter, M.D., says: "Alcohol produces paralysis of judgment, and this begins with the first glass."

Sir Robert Armstrong Jones, M.D., asserts: "There is a loss of the focussing power of the brain," and "the obvious danger of abuse is so great that serious-minded persons who have only their country's welfare at heart, urge with all the moral suasion they possess that every individual should become an abstainer."

Sir James Crichton Browne, M.D., an advocate for alcohol, admits that "twinges of a moral nature are blurred out by it."

Dr. Arthur Bevan declared before 7,000 representatives of the American Medical Association, that nothing "had done more injury to mankind than drink," and the Association resolved "to oppose its use as a beverage and to discourage its use as a medicine."

A committee of doctors stated from a purely scientific point of view that—"a person under the influence of alcohol is an altered individual," and further, that—"the direct effect of alcohol upon the nervous system is in all its stages and on all parts of the system, to depress or suspend its functions, and that it is in short, from first to last, a narcotic drug."

Lt.-Col. Sir A. Pierce Gould, M.D., K.C.V.O., says that "Five times as many alcoholised infants die as those of sober mothers."

Sir A. Simpson, M.D., F.R.S.E., maintains that "small quantities of alcohol taken habitually injure the unborn child."

These eminent men make these statements under a strong sense of duty to humanity, well knowing that their position gives a weight to their declarations which would be most dangerous if they were misleading.

If these words are true what then is the duty of every professing Christian who believes in the force of example? Is it not just this—to abstain and to promote abstinence in others, remembering that each man is his brother's keeper?

DEATHS: Mr. Geo. Morrison, Aberdeen, April 20th, 54; Mrs. Emma Wakefield, Blackpool, April 19th, 70; Mr. Wm. Carter, Parkstone Dorset, April 25th, 69; Mr. Justice W. T. Greenhow, of Leeds, at Esher, Surrey, April 30th, 90; Mr. G. H. Hunt, Sheffield, April 27th, 65; Mrs. Edward Willmer, late of Windermere, at Bowdon, May 2nd, 79; Miss Ethel Brooks, Wilmslow, April 30; Mrs. H. G. Wilson, Southport, May 4th; Mrs. Walter Baily, Hampstead, May 5th, 84; Miss Elizabeth Potter, Fallowfield, Manchester, May 10th; Mr. Edwin Orrett, formerly of Chester, at Washington, U.S.A., April 3rd;

Unitarian Ideas.

By the Rev. WILLIAM C. HALL, M.A.

6.—RIGHTS AND DUTIES.

We shall find in most political books, particularly those of the idealist class, much discussion of human rights. These may be broadly stated, as the claims the individual may make upon society, that is, his fellows, and the expectations he may have of it. One is the right to live; another, still contestable, however, by none, is the right to work, in other words, the right to make a living; and involved in these are many theories of rights according to men's thoughts of what society is expected to give or to afford them.

These rights are only possible because each individual is a social individual, a member of a fellowship and of fellowships; and of the rights, the things due—some of them, perhaps, greatly overdue—from society to him we hear a good deal to-day. We do not hear so much of his duties to society.

But we are learning through closer attention to economics,—a study which none of us can altogether avoid,—that for every claim we make upon society a corresponding claim by society is made upon us. Economics is the study of the interdependence of individuals and of the unity of society. It is a system of ruthlessly logical truths.

Have we anything else to tell us our duties? We have our Unitarian doctrine of the Unity of Man. Broadly it tells us that each one of us is a part of a whole, a larger whole than that with which the science of economics ordinarily deals, that we are bound in the bundle of life with all human lives. But particularly it tells us that wherever men are seeking after unity, there our business is, be the unity that of God and man, of nation and nation, or of man and man. Unity is always community; and it is for us to be of it, and aiding it, wherever we see it. What, one asks, are we to join all the parties? That is just what our religion tells us to do, ourselves first, then, through our persuasion, the rest of the people who make up "us" until all the parties have become one. To this end how many are the discoverable duties, let every man ask himself; and if he will get to them, and get them done, he will soon find very few of his brethren clamouring for their rights. Our social agitations are all traceable to simple human duties which we neglect or are unwilling to recognise.

THE UNITARIAN MONTHLY

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All communications to H. Bodell Smith, 470, Narborough Road Braunstone, Leicester.

Provincial Assembly of Lancashire & Cheshire.

The Annual Meeting will be held at BURNLEY, on WEDNESDAY, JUNE 22nd. Service in the TRAFALGAR STREET UNITARIAN CHURCH at 11 a.m. Preacher: Rev. J. Cyril Flower, M.A.; Supporter: Rev. E. Gwilyn Evans, B.A., Luncheon, 12-30, 2/-. Business Meeting in the Church, 2 to 4-30, the President, Dr. G. Jessel in the Chair. Tea, 4-45, 1/-. Evening Meeting in the Church, 6 p.m. Addresses by the Revs. L. Redfern, M.A., B.D., C. W. Townsend and Mr. E. A. Wilson, Hon. Sec. Laymen's League.

Unitarian Home Missionary College.

The Annual Public Examination of Students of the Unitarian Home Missionary College will be held at Summerville, Victoria Park, Manchester, on Tuesday, June 28, 1921, commencing at 10 a.m. Lunch at 1 o'clock. The Visitors' Address will be delivered at 4-30 by Rev. W. G. TARRANT, B.A. The Chair will be occupied by C. SYDNEY JONES, Esq., M.A., the President. Tea at 6 o'clock. In the evening a Valedictory Service will be held in Cross Street Chapel at 7-30. Preacher: Rev. S. H. MELLONE, M.A., D.Sc.

For the Committee, G. A. PAYNE,
May 23rd, 1921. R. O. HERFORD.

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